the Alliance Weekly

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NOVEMBER 7, 1956

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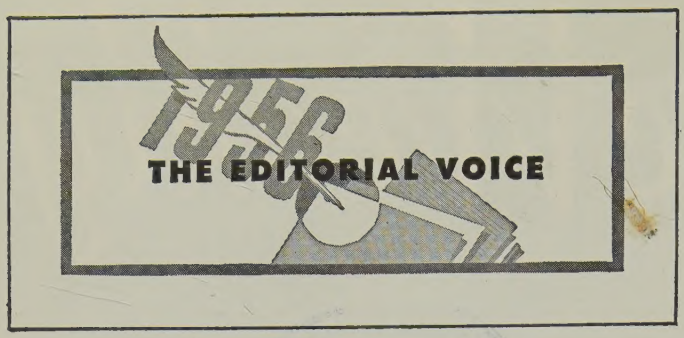
INDIAN WOMAN PREPARING FOOD

In this issue

CHRIST IS ALL . . . . . By Gordon Chilvers
HYMN WRITER OF INDIA . . . . By Daryl W. Cartmel



A WORD ABOUT SUPERSTITION

Superstition is inherent in fallen human nature and I suppose there is no one entirely free from it.

There are two classes of men who appear to have come the nearest to getting deliverance from the bondage of superstition: the scientist who has developed a mentality that accepts nothing that cannot be proved and the philosophical skeptic who has taught himself to discount the supernatural. By denying the existence of the spiritual they reduce their hopes and fears to the ordered operation of the natural, but that seems too high a price to pay for their freedom.

With the same broom they use to sweep out banshees, wraiths and apparitions they also sweep away angels, heaven and (may we reverently say) God Himself. Along with these go belief in prayer, fear of retribution and hope for a future life. Which all is a very unscientific and extremely irrational way to proceed, if you ask me, and especially significant since the very ones who take that way boast above everything else of their scientific minds and their rationality. The man who, in order to get rid of the fear of black cats, must also rid himself of the fear of God is a victim of his own ignorance as surely as the man who nails a horseshoe over his door to bring good luck or carries a horse chestnut in his pocket to ward off an attack of the miseries. Neither man is acting rationally.

Superstition is a child of credulity and thrives on a diet of half-truths and error. It sneaks into the assembly of the saints as did the man without the wedding garment, and unless there is someone present with the gift of discernment it manages to pass as a true child of faith. But superstition and faith are alike only as a mushroom and a toadstool are alike; one is good nutritious food and the other contains a dangerous poison.

Faith honors God by accepting the Biblical revelation of the divine character. Faith lets God be what He says He is and adjusts its concepts accordingly. Superstition degrades the reputation of God by believing things unworthy of Him. One rests upon fact and the other upon fancy.

As I said before, there is probably a streak of superstition in everyone, even in the genuine Christian. Any notions we may have of God that have not been corrected and purified by the Word and the Spirit are likely to have some element of error in them and the religious beliefs resulting from them will of necessity contain a certain amount of superstition. The Christian who fla indignant at such a statement as this and denies t it describes him is not therefore free from superstiti he merely compounds his faults by adding bigotry a anger to the rest.

But if superstition dishonors God is it not an thing and is not the Christian who harbors it gu of serious sin against the Majesty in the heavens? answer to these questions is not as pat as we co desire it to be. An unqualified *yes* or *no* would both wrong. Here is the reason:

When we first come to God through Christ we pagans at heart and our ideas of God are likely to a mixture of truth, half-truth, ignorance and error. C version lifts the veil of darkness in some measure fr our minds and allows the light to shine in, but no who is capable of self-analysis will deny that there s remains a great many shadowy images that have yet come into clear focus. The newborn child kno God in the deeply spiritual meaning of the word *kn* as found in John 17:3, "This is life eternal, that th might know thee the only true God, and Jesus Chr whom thou hast sent." But this intimate, vital kno edge does not immediately result in a perfect *concept* of God. The mind may yet suffer from imperf religious teaching, prejudices, mistaken judgments a faulty theological instruction; and in the exact meas that these things are present there will be unworthy a superstitious notions of God and spiritual things.

This kind of error is inevitable at first encounter w God. Let the Christian "follow on to know the Lo and the margin of error will become narrower day day and year by year as the body of truth becom greater. So at any given moment in the Christia life he may be entertaining imperfect or even unwor ideas of the Deity, but the Spirit "working unseen l a miner in the depths of the earth" is laboring to pu away the error and fill the heart with pure and lo notions of the Triune God. While this is going on patient heavenly Father bears with our imperfecti for "he knoweth our frame; he remembereth that are dust."

A lot more should be said about this and perha there will be a few additional paragraphs in later iss of this magazine.

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QUOTES FROM THE FATHERS

The love of the world and the flesh is ruffled w anxious fears and violent emotions; it utterly destr the peace of the soul where it takes possession, and c tracts men with cares and suspicions, with jealo and passions and a thousand uneasy apprehensions.

Most justly, therefore, art Thou the joy and deli of good men because Thou art the only Haven wh they are at rest; and with Thee alone is that life wh brings quietness and assurance, settled and sinc pleasure. He that enters into Thee enters into the of His Lord.—Augustine.

Christ Is All

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

By GORDON CHILVERS

the church at Corinth Paul saw ee different groups of men. Each e represented a basic human crav- which was given special emphasis the people of that race, an em- asis which distinguished their cul- e. To these people he declared one sentence that Christ is the isfaction for all the noblest desires men.

The Greeks, he had observed, ght after wisdom (1 Cor. 1:22) l he wrote, "Christ . . . is made o us wisdom." Among their losophers had been such famous n as Socrates, Aristotle and Plato. eir thirst for knowledge led them explore deeper and deeper all ects of logic, ethics, aesthetics l metaphysics. Because of this y were called "lovers of wisdom." t their love of wisdom and their king it never enabled them to l the true wisdom.

Another apostle explained the son for this when he wrote, "This dom descendeth not from above, is earthly, sensual, devilish. For ere envying and strife is, there confusion and every evil work" mes 3:15, 16). The cross of rist stands opposed to the wisdom nen. Paul wrote that he was sent "preach the gospel: not with dom of words, lest the cross of rist should be made of none ct" (1 Cor. 1:17). To the Greeks cross was foolishness. Their wis- n never led them a foot nearer to l. "For after that in the wisdom God the world by wisdom knew God, it pleased God by the lishness of preaching to save them t believe" (1 Cor. 1:21). Earth- wisdom fades away. "For it is written, I will destroy the wisdom of the wise, and will bring to noth- ing the understanding of the pru- dent" (1 Cor. 1:19).

True wisdom is only found in Christ. In Christ "are hid all the treasures of wisdom and knowledge" (Col. 2:3). In fact, Christ is wis- dom itself. "Whoso findeth me findeth life, and shall obtain favour of the Lord" (Prov. 8:35). There is none who does not need wisdom. Many problems perplex each of us. The youth needs guidance in the choice of a career and in the choice of a mate. The businessman needs guidance in his business; the Sun- day school teacher needs guidance in his class; the housewife needs guidance for running her home. The wisdom which God gives to those who ask for it will correct all false ideas and opinions. It will teach us right conduct that we may know how to please God and bring honor to His holy name. This wisdom will confirm in us all that is right and good.

Paul must have had the Romans particularly in mind when he wrote, "Christ . . . is made unto us . . . righteousness." Although there were many defects in their laws, the Romans had a far keener eye for law and justice than any other nation. Even today governments pattern their laws after the laws of Rome. Great as was Rome's desire that righteousness should prevail, it was often lacking. There was some- times justice for the rich and not for the poor. Judges could be cor- rupted by bribery and influenced by the flattery and knavery of advocates.

In the sight of God there was not a man on the earth of whom it could be said "this man is righteous." We could never be righteousness our- selves, but "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). He became Jehovah our Righteous- ness (Jer. 23:6). In order to do so He had to take the form of a serv- ant and descend to earth. It is the gospel which so reveals Christ. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:17). The means of our righteousness is His death and resurrection. He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25). By His grace we stand clad in the robes of righteousness and in the garments of salvation. Christ is made unto us righteousness.

To the Jewish members of the congregation Paul wrote, "Christ . . . is made unto us . . . sanctification." God's ancient people stand out as those whose desire was for God. The psalmist expressed the cry of a peo- ple when he wrote, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psa. 42:1, 2). "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and

Mr. Chilvers is official book reviewer for the Christian Literature Crusade and lives in Norwich, England.

thirsty land" (Psa. 63:1). The first step towards Israel's sanctification was their being called out of Egypt. They were to be separated from the Egyptians; they were called to go into the wilderness and on to the Promised Land. They were to be a holy people, for their God was holy. They kept holy days and had holy vessels; they distinguished between clean and unclean animals in making sacrifices to take away their transgressions, yet all of this was the holiness of the flesh. The Corinthians had a long way to go before they would have been holy to Christ. In spite of spiritual demonstrations among them and miraculous gifts, there were immoral practices and serious divisions in the church.

Through sanctification we are set apart from the world and called unto God. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

When Christ ascended to heaven He sent the promised Holy Spirit whose work is to convict of sin, of righteousness and of judgment. Through the power of the Spirit He regenerates us and we become partakers of the divine nature. Our former sin is pardoned. When He sanctifies us He deals with the root of sin and then we begin a progressive conformity to the will of God in spirit, soul and body. The Holy Spirit indwells the believer that he might be continually transformed until there be nothing of the world in him and he is conformed to Christ. Christ's return will complete our sanctification. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). As the psalmist says (17:15): "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

For the slaves in the Corinthian church Paul had this message, "Christ . . . is made unto us . . . redemption." More than anything else redemption would appeal to the slaves. Wisdom might leave them high and dry; of righteousness they knew very little; in sanctification they had slight interest; but speak of redemption or liberation from their fetters and at once you had their whole attention. In Corinth at the time Paul wrote his epistle there were about 400,000 slaves. "At least two men out of every three who walked the streets, crowded the forums, or swarmed at the games, were slaves. The household that had not ten was beneath consideration. Some of the nobles owned them by tens of thousands. Five hundred was a common number. So thickly was the city choked with them that the rulers dared not let them wear a distinctive dress lest they should become dangerously conscious of their strength. . . . Slaves were 'possessions,' and Roman law inflexibly conserved the right of a man to do what he pleased with his own" (Shaw).

Christ came into the world to ransom it. "The Son of man came . . . to give his life a ransom for many" (Matt. 20:28). He is Redeemer of His church. He redeems us from the guilt of sin by giving His life to deliver us from its penalty. He redeems us from the power of Satan by paralyzing him. He redeems us from hell by suffering in our stead. He redeems us from the power of the grave because He Himself has the keys of death. The Holy Spirit bears witness to our redemption. He is "the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:14). In Him we "are sealed unto the day of redemption" (Eph. 4:30).

Though we are redeemed in spirit the redemption of the body is yet future. "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). That redemption will take place when Christ comes again. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21). We look backward to the cross where Christ died for our sins and forward to the glory that we shall share with Him. What a contrast this was to the life those poor slaves were then living! No longer would there be bonds but glory, no longer degrading slavery but joyful service, no longer a fear of death but the enjoyment of endless life! Christ is made unto us redemption.

These blessings are only to be had in Christ. He "is the element in which we live and from which we draw our life" (Beet). No Christian can be spiritually poor, for Christ is the source of all our blessings. "God in nature is God above us; God in providence is God beyond us; God in law is God against us; but God in Christ is God with us and for us" (William Jay).

Who can measure the greatness of the blessing of being in Christ? Our first need is the enlightening gift of wisdom that we may know God; Christ is our wisdom. Our second need is righteousness; Christ is our righteousness. Our third need is sanctification because no unholy thing can enter the presence of God. Christ is our sanctification. Finally we need redemption of body; Christ is our redemption. God has given us Christ and with Him all things. There is no want which He cannot satisfy.

We say with Paul in his great exultation: "He that glorieth, let him glory in the Lord." ◆

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There are more church members (over one hundred million) in the United States than ever before. . . . But are we really meeting the need?

Opening New Churches

"A great door and effectual is opened unto me" (1 Cor. 16:9).

By REV. KENNETH PAUL BERG, Ph.D.

A young man with a great spiritual burden here raises a question that has bothered a lot of people lately and in the very near future will demand a satisfactory answer. . . . The question is how the church can adjust to the radical population changes now taking place in the larger cities. . . . Dr. Berg believes he has the answer, and his success in extension work would indicate that he knows whereof he speaks. . . . Yet his arguments are all on one side and heavily slanted in favor of the suburban church to the exclusion of the downtown city church. . . . Certainly there is another side and The Alliance Weekly *will make its pages available to any responsible persons who wish to give it. . . . The whole problem should be thoroughly aired, not for the sake of argument but for the sake of the fast dying city churches and the appalling need in the suburban areas. . . . We invite those readers who have had experience in opening new churches to write us. Dr. Berg will gladly enlarge upon this rather sketchy article and explain further his reason for believing so ardently in the suburban church.*—Editor.

RADITIONALLY churches have en born in a spirit and atmosphere revival. The epoch directly fol- ving the Great Awakening in erican church history was char- erized by a spreading of the rch to the frontier by the means the circuit rider and camp meet- . The revivals under Finney and ody stimulated church building l development.

olomon has told us that "for rything there is . . . a time. . . . ime to be born, and a time to die; ime to plant, and a time to pluck that which is planted." In God's torical plan for the ages, present- religious trends seem to indicate t today, more than ever before, is ime to plant.

oyce Kilmer asked the question h awe and wonderment, "What we plant when we plant the e?" He then pointed out in suc- ding lines what great potential the little seedling possesses. God is calling churchmen and lay Christians today to the task of planting —planting, not a botanical, but a spiritual organism. The fertile soil is a new frontier, one vastly more productive than the Post-Reformation European terrain. The proclivities and possibilities of this great field exceed any of the past three hundred American "religious" years.

Men are serving God today in a variety of ways. Tent meetings and youth revivals are numerous. Furthermore, the radio networks are saturated with evangelistic and doctrinal messages. All these are, however, "burned over" areas when compared to the challenging new field of church building.

All America and the entire world is going suburban. People are settling down in their homes which are often located many miles from the big downtown centers. Last year was a peak year for new home construction, and there is very little likelihood that this tendency will be less pronounced in the future, with statisticians predicting that the American population will reach 200,000,000 within the next twenty years. These people must be housed. But more important, they must have spiritual homes.

It seems that no amount of advertising and religious ballyhoo will stave off the decline of the massive churches and intensively programed tabernacles in the downtown areas. Many are seeing the handwriting on the wall and are attempting to sell their present property and move to where the people are. Others are clinging tenaciously to the hope of survival but in recent years have been able to point only to a very unsatisfactory record. Excepted are a number of churches with outstanding leadership who seem to be making the metropolitan grade.

Practically all of the major Protestant denominations have recognized the great and important place of suburban churches. Results in some places are five to ten times greater when groups have moved to thriving new areas. Many of the more liberal churches, which have grown more slowly due to their lack of evangelistic fervor, are now receiving members en masse in new developments which they are beginning to exploit. Some churches have been built in anticipation of new home growth in their vicinity and within two years have already become too small. The quietude of an outlying church with plenty of

THE ALLIANCE WEEKLY

A spiritual ministry . . .
a missionary appeal

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parking space seems to appeal to many and be more conducive to the reverent spirit of the Lord's Day.

To many preachers and people a great church with large crowds is still the ultimate. Consequently there are some vast and pretentious community churches. However, for the most part, the smaller church which "puts its arms around you" seems to be the answer. One large denomination proceeds on the theory that every church of a hundred members should attempt to foster another. These new churches are planted, and though they are started small, they usually have plenty of room to grow and this growth appears inevitable for a long time to come.

Twenty years ago a church was usually born out of a protracted series of evangelistic meetings in a hall, a tent, a store front building or a meeting house. Ten or fifteen people who comprised a nucleus would then frequently struggle along for a decade or two before either dying out or building up.

Today, anyone can start a thriving church. Nor do we have to wait for months and years to see our prayers and dreams come to fruition. Anyone who can afford to buy a lot can afford to build a new church.

Pre-cut churches seating 125 people can now be erected for less than $5,000. These may be paid for on a contract at $50.00 per month out of the church's monthly income. This is an attractive type building of colonial style which fits appropriately and acceptably into nearly any new suburban section. It is the first of a unit of three under a "pay as you go" plan. It is called a chapel. Next to be built would be a Sunday school section, and lastly an auditorium to seat 300.

A builder who erects hundreds of homes in great Midwestern cities has stated that he is doing this to help the churches because they are lagging behind the pace of new home construction. And they are greatly needed as an integral part of the new communities which are mushrooming. There are many other plans of equal value which may be adapted to local situations.

There are in a few areas zoning requirements which may restrict churches or require compliance with a rule for greater lot space for additional off-street parking and future expansion. In such cases options on adjoining lots may often be secured at very little immediate expense. Any area which has no church within one mile in any direction seems perfectly suited for a community church. Spot surveys may be taken and interested folk enlisted before the property is purchased.

The method of going from door to door and home to home is not a new one. In this age of rush, hurry, stress and extravagance people still crave the personal touch. They are moved by the fact that someone has the time to show an interest in their soul. At times the only way we can show people that God loves them is by letting them know that we are concerned and we care. The world is dying for a little bit of love. A genuine passion for so will cause us to seek ways of rea ing those for whom Christ di Christ put His hand upon peo as He visited them in their hom so must His present-day disci *We must go to the people.* We c not wait for them to come to us. we go to these new areas, we taking the church to the people.

The greatest point in favor of suburban church is that it opens door to personal soul-winning. G will still use His great evangeli and undoubtedly His "silver-tong orators" have their place. Mos us have less than these exceptio talents, but anyone who is will can be used of God. This great d and effectual is now opened u you.

We are seeking ways and me of supporting our missionaries. P ple can and should give more, per capita the average strikes certain mean. The only answer in a multiplicity of sources for m sionary monies. The grocery sto drugstores, banks, motels and rest rants seem to feel that the great financial remunerations come fr the thriving new areas. They moving out into new suburb shopping centers.

We too must "move out" for G If we do not we may be "left o in the end. ◆ ◆

Where Is Now That Glowing Love?

O where is now that glowing love
That marked our union with the Lord?
Our hearts were fixed on things above,
Nor could the world a joy afford.

Where is the zeal that led us then
To make our Saviour's glory known?
That freed us from the fear of men,
And kept our eye on Him alone?

Behold, again we turn to Thee;
O cast us not away, though vile:
No peace we have, no joy we see,
O Lord our God, but in Thy smile.

—THOMAS KELLY.

DAVID R. ENLOW, Editor

HOME

ptists approve Jubilee Advance program: Represent-ves of seven major Baptist bodies with a member-p of nearly 18,000,000 agreed at Washington, D. C., plans and a general program for a five-year Baptist ›ilee Advance program to begin in 1959. They selected very Baptist Witnessing for Christ" as the slogan for observance, the final year of which will mark the)th anniversary of organized Baptist work on a national le in North America.

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sbyterians ordain first woman: A woman has been lained into the ministry of the Presbyterian Church the USA for the first time. Miss Margaret E. Towner, nister of Christian education at First Presbyterian urch, Allentown, Pa., was ordained October 24 in st Presbyterian Church, Syracuse, N. Y.

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Force sets marriage counseling courses: A series of rriage counseling courses for Air Force Chaplains l be given this fall and winter, it was announced at shington, D. C. Maj. Gen. Charles I. Carpenter, ief of Air Force Chaplains, said the purpose was to ist the clergymen in counseling the men of their units. ese courses have been instituted in keeping with the Force policy of providing the best pastoral care for personnel," he said.

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aham opens Louisville crusade before 15,500: Evange-Billy Graham addressed 15,500 persons at Kentucky rgrounds Coliseum in Louisville at the opening serv-of his Louisville crusade. The attendance set a ord for the arena. But only twenty persons came for-d at the evangelist's invitation to make "decisions Christ." This was "one of the smallest numbers we e had in a long time," according to Dr. Graham's dquarters.

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ny seeks clergy for reserve commissions: A constant rt to interest Southeastern clergymen in taking re-ve commissions in the Army Chaplaincy is being con-ted throughout the Third Army area. Lt. Gen. mas F. Hickey, Third Army Commander, said that arge number of vacancies exist. "The spiritual and ral welfare of our Third Army Reservists is one of me interest to this headquarters, and we are most ious to fill all our vacancies."

ABROAD

Religion here to stay, Chinese Communists told: A delegate to the Chinese Communist Party congress in Peiping conceded that religion "will exist for a long time to come." For that reason, Li Wei told the congress, "the people have the freedom to follow or not to follow any religion." He was one of a number of delegates who spoke at the congress on the subject of religion in China. Most of them stressed the party line that the Communist government's policy is to "ensure freedom of religious belief." Several said that religion is still a strong factor in China.

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Clergymen translating Old Testament into modern Chinese: Rev. Lu Chen-chung, former research fellow at Yenching University, is nearing the halfway mark at Hong Kong on a translation of the Old Testament into modern Chinese from the original Hebrew. His project, begun nearly four years ago, is being sponsored by the British and Foreign Bible Society. Ten years ago Yenching University published a New Testament Mr. Lu translated from the original Greek.

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Bishop Dibelius invited to visit China: Bishop Otto Dibelius, head of the Evangelical Church in Germany (EKID), has been invited to visit Communist China. The invitation was extended by Christian members of a Chinese delegation who attended the recent congress of the East German Christian Democratic Union.

PEOPLE SAY

Dr. William Wright, of New York, executive secretary of the Episcopal National Council's home department: "One whopping big church in a city is a thing of the past. Today it is becoming increasingly difficult to take young people—or their parents, for that matter—out of their own neighborhood to attend church in another one."

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Harold E. Fey, of Chicago, editor of *The Christian Century:* "We need more work upon the standards of performance of the press. We should strive to make more effective our whole approach to communications so the church could really speak to the soul of the nation. We should do this not as an exercise in virtue but as a means of survival. We must develop a keener concern over suppressions of information that may occur in church or public agencies."

ODDITIES IN THE NEWS

German Protestant pastor to hear daily confessions: A Protestant pastor in Stuttgart, Germany, informed his parishioners that he will hear individual confessions every morning between 7:30 and 8:30. The announcement by Rev. H. Schieber, of the Evangelical Paul Gerhard Church, stirred wide interest. It was regarded as the first practical step in a movement toward a general revival of individual confession within the Evangelical Church of Germany.

ROBERT E. CUTBIRTH, Editor

Why Can't We Sing?

By REV. JOSEPH NICHOLSON, *Portuguese Congo*

I recently returned from a trip to the Miconje area to visit two of our church centers. They are in the northernmost and most mountainous area in the Portuguese Congo and are ably served by a faithful pastor named Yoeli Mbumba, with whom it is always a pleasure to labor.

During the interval between the Sunday morning service and the afternoon Communion service at the town of Maluango Zau, I started to walk a bit through the town when I noticed a large group of young people singing and swaying rhythmically as they moved through the town. I asked the pastor, who was chatting with friends close by, what was going on. He explained that the young people were angry because he had refused them permission to sing a special number in the morning service.

Unknown to me, they had come to the pastor and requested permission to sing, but the pastor, knowing they were not in right fellowship with the Lord, had asked if they indulged in dancing too. When they admitted that they did, he told them they were disqualified, explaining that we cannot mix praise to the Lord and indulgence in the lusts of the flesh. So the young people had decided that if they couldn't show off in the church they would show off outside. Many of them stood outside the church rather than come in and sit down during the message in the afternoon service. After the message, the pastor made public reference to this incident and explained further his reasons for not letting the young people sing. He quoted the verse in Leviticus 19:19 which says, "Thou shalt not sow thy field with mingled seed." Just so, he declared, is it wrong to try and mix any form of worldliness with praise to the Lord.

At the other church center of Bata Sanda there was another incident somewhat like this one. When I was leaving the town to start home, all of the young people swarmed after me to give me a royal, albeit sensuous, send-off. It grieved me to realize that none of them had been present in the Communion service, an indication that they were not in fellowship with the Lord. They were having a hilarious time at my expense.

One fellow had a good-sized bell which he kept clanging almost in my ear. Twice I stopped and motioned for the singing, swaying crowd to pass on ahead. They did so, but it was apparent that I had spoiled their fun. They would soon stop and insist that I go ahead. When we arrived at a junction just outside a large town they stopped and informed me that they would like to parade me up and down the town before I proceeded on my way.

My journey didn't lead through the town and I had already visited it, so with the sudden silence created in their anticipating my approval, I took the opportunity of expressing my feelings concerning their behavior. I reminded them that what they were doing was in no wise intended to convey their true feelings nor was it praise to God, but they were simply taking advantage of a situation so as to provoke mischief. We had no parade, needless to say.

It is truly sad when young people in our churches, whether in Africa or America, try to give lip service to God through various kinds of activity while they are genuinely more interested in serving the devil in one way or another.

Youth Week Mail Bag

We have been warmed and e couraged with the reports that ha been coming to the National Yo Office. Young people are bei saved and drawn into a dee fellowship with the Lord. The p dominant note of these reports that Youth Week brought about spirit of coöperation and fellows among the young people of c churches.

Here are a few excerpts fr recent reports:

Bryan, Ohio. "It was a boon to in our local program. . . . On *hig ways night* twenty-eight Juniors a Seniors carried forward a progra of visitation and canvassing for n members. . . . Juniors distribut several hundred tracts. . . . *foreign assignment night* there w about eight Juniors present as result of the week's earlier visi tion. . . . Three separate pra meetings were conducted on *sec session night.* . . . Good inter was developed and growth w noted. Do it again!"

Philipsburg, Pa. "Our AYF came much more interested in m sions as the result of National Yo Week. . . . The coöperation w unsurpassed. . . . Our AYF w greatly helped."

Sawyerwood C. & M. A., Akr Ohio. "We had a wonderful we in the Lord and fellowship with ea other. . . . Every service was w attended. Each one of our you people had a part in the servic There was one conversion."

Lewistown, Pa. "We all felt was a very profitable week."

Oneida, N. Y. "Call to arms nig was an excellent challenge to t group, with pictures of Mexi Several responded to the challen It was the best meeting of the wee

Ottawa Lake, Mich. "Youth We was a great success. Unable to ha a whole week's program, we adapt it for one night and made it t biggest one of the year. . . . T evening was well worth the effo . . . Praise the Lord that Christi young people can have a good ti without the demoralizing effects Satan's bright lights."

Shri Lakshminarain, a Hindu temple at New Delhi, India

PHILIP GENDREAU

Hymn Writer of India

By REV. DARYL W. CARTMEL

HYMNS written by Indian Christians greatly outnumber translations in the Marathi hymnbook. Widely-known hymns of the church universal are sung and appreciated, but they cannot match in spontaneity those composed by Indians themselves. Expressions of ardent devotion and worship in an idiom that is their own, coming from the hearts of Indian men and women, bring rich blessing to those who follow Jesus.

More than one-third of the poems in the Marathi hymnal were composed by Narayan Vaman Tilak, a man held in high honor as a poet in the Marathi language. His epic of the life of our Lord is a classic. No pundit can scoff at the Son of God because of the language in which He is portrayed by Tilak. But the hymns, familiar to all Marathi Christians, have done more than anything else to endear his name to the people.

Tilak was as a person arrested by the Lord of heaven and then led from victory to victory. Marching in procession through the streets of Bombay City on the day of his funeral, a great company of Christians triumphantly sang his words:

"What fear hath he whose Master is the Lord,
Whose heart and mind can form no alien thought,
Who speaketh of the Lord his God alone,
Who liveth in this world to bless the world,
But owneth no allegiance to the world?
His poverty is here his sole reward,
But all the wealth of heaven is his to hold.
His body is his own, but therein dwells
Not his own soul, but lo, the soul of Christ.
Beneath his conquering feet lie agonies
Of heart and flesh, and even Death dies there."

Tilak learned poetry from his mother, but the inconsiderate ways of his father soon deprived him of the solace that his mother had provided. When he was eighteen and his eleven-year-old bride came to his home there was no mother-in-law to guide her. But even by that time he had gained some reputation in his art.

As he discussed with others the final issues of life he became dissatisfied with the religion in which he had been nurtured and the results of which he saw around him.

Narayan Vaman Tilak, the Christian poet-saint of Maharashtra (India), was born in 1861 in an orthodox Hindu family. He studied Sanskrit and Hindu philosophy and then English. He was a vast reader and thinker. Being utterly dissatisfied with the popular Hindu religious life, he thought of planning a new religion for his countrymen; then he found Christ as the living Saviour. While still young he had become well known as a poet and an orator. His poems, even of those early days, are mostly religious. A number have been translated and published in the English language. One on answering Christ's call is in "The Hymnal" of the Presbyterian Church in the United States of America. A glimpse of this man such as Mr. Cartmel has given is eloquent testimony to the deep root the gospel has taken in the land of India. Mr. Cartmel is a missionary to India.

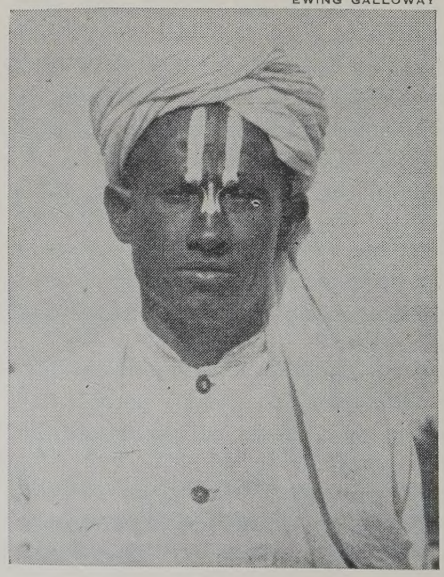
The bold idea of founding a religion of his own fascinated him. On one of his frequent journeys he met a European gentleman who was a Christian. This man presented a New Testament to him and predicted that within two years Tilak would be a Christian. The prophecy proved accurate for soon afterwards Tilak, who was an avid reader, found himself with little to read except the New Testament. He describes for us the result:

"I decided to follow my usual practice of reading the book through from beginning to end, marking the passages worthy of more thought; but I only got as far as the Sermon on the Mount. It became impossible to leave these jewel-like sentences so filled with love, mercy and truth. The most difficult questions of Hindu philosophy found their answer in these chapters of St. Matthew. I was most astonished to see problems like that of rebirth fully resolved, and being filled with a desire for more knowledge for Christ I read eagerly on to the end. . . . After some months I began to feel that in spirit I was a Christian, but love of my people and love of honor led me into temptation and I ignominiously denied it. . . .

"It is difficult for others to understand the persecution that must be endured when his caste brothers find out that some high caste Hindu has become a Christian. Though God may have been far from me at other times, in time of trouble He was near me as a mother is near her child night and day when it is ill and crying. From all kinds of trouble He saved me. How many times and with how many men have I played hide-and-seek in most ignoble fear, but God did not abandon such a sinner. I lost my work; I was reduced to an extremity of poverty; I had to go away, leaving my only child. My wife, with whom up till today I have lived as object and shadow, after great indecision at last clings to her own people, but God has not deserted me. In the end of November, 1894, three nights running someone came to me and said to me in my sleep, 'Follow Him, do not be afraid.' Then could I restrain myself no more. Though there were some difficulties in the way of my baptism I was resolved to make it known at once to the world that I was a Christian. . . .

"Did I not love my fellow countrymen, I could easily let the world know what things happened next. But, no, it is better they should be forgotten. May God be praised, I was soon after baptized on February 10, 1895. God had drawn me to Himself, and even today He with overwhelming loving-kindness guides forward His weak child."

A priest of Shiva, South India
EWING GALLOWAY



Later Tilak was reunited with his wife whose memoirs in the English translation are entitled *I Follow After*. Until he died in 1919 they worked again as "object and shadow," sharing the joys and disciplines of being Jesus' disciples. Their home was a haven for the weak and the destitute. Tilak expended himself as editor, author, teacher and preacher. He was frequently traveling and they were constantly helping others, even running themselves into debt to do it. From the time he had become a Christian he had been dependent on help and a salary from the mission. This had been a constant question for him. In the last three years of his life he cut himself off from such support but continued the work. His wife describes what followed:

"Tilak was no longer working for money. Sometimes he would receive some for his writings. We had been poor from the beginning and were still so. The only difference between our previous and present poverty was that now we were free from debt." When he died there were no debts for his widow and son to meet.

For the missionaries who had helped him he was very grateful and requested that a picture of the missionary who had helped him most in his Christian living be hung next to his own. He was at the same time a staunch nationalist and among the last things he wrote were the words: "I think I have not loved father, mother, wife or children, friend or even myself as much as I love my country. The Indian Christian must be made to ponder deeply upon the growth of the church, the making of it truly free, and the filling it with life." The last messages that he gave were:

"1. To India: Follow Jesus.

"2. To my Christian brothers and sisters: Your life is in Christ, your life is in Him and in nothing else.

"3. To missionaries: Cease to be fathers and mothers; be real brothers and sisters. Know how to appreciate and trust people, and take the place of India's revered saints.

"4. To all: I lived as a friend and lied as a friend to all, and I am still, both here and hereafter."

The last year of his life, his wife said, was worth ten of any of the other years. He had learned that it was not the Christian but Christ that mattered. Earlier in his life he had written of self-renunciation and the bloom that grew from it was most beautiful in its last moments.

At last my Lord and King, to Thy dear feet I cling.
All lost this life of mine without the light of Thine.
I saw my own self stand the first at Christ's right hand,
In pride of strength and grace. Ah, now before Thy face,
That pride is low as dust. No more myself I trust.
Myself was my own foe, that would not let me know
How far I strayed from God, how dark the path I trod.
The name I bore was Thine. The will I served was mine.
I have no wisdom's light, no knowledge, power or might.
O Christ, to Thee I bow. My all in all art Thou."

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Faith Generated in Adversity

By REV. A. G. KOWLES, *Cambodia*

The Chinese are a remarkable people. Their history extends over several thousand years and is filled with impressive events; some are capricious, others command respect. Doubtless their idolatry, demon worship and materialistic selfishness draw God's judgment against them. However, the Lord of the universe, who considers the nations of earth as a drop in a bucket, is not unmindful of this numerous, noteworthy people, and is calling out a people for His name from among them in China itself, throughout Southeast Asia and in other parts of the world.

We believe that in spite of Communism the Church in Red China is growing spiritually healthier and stronger while those scattered beyond the borders of the mainland are having a good opportunity to hear the pure gospel of Christ. Many are being made conscious that spiritual values are of chief importance. True, millions of them are still blinded by Satan. They continue on their way in heedless abandon, seeking satisfaction and security. But the vicissitudes of life in recent years have caused many of them to do some serious thinking. Some are finding that the Christ of Christianity is not some symbol of Western religion, but that He truly is the Son of God whose salvation embraces all peoples. It is He alone who can save and satisfy.

Twenty-five Chinese in Cambodia were recently baptized A. G. KOWLES

The battle for men's minds and bodies continues and the materialistic, atheistic propaganda from China and its "big brother" farther north is increasing. It now is spreading rapidly throughout Southeast Asia. Here in Indo-China there has been a very marked influx of this poison, and many Chinese are being duped by the suave schemes of cunning deceivers. Considerable numbers of young people have been enticed to travel to the mainland and be enmeshed in the web of the collective-socialistic spider, while others in fear, or for sake of livelihood, seem to express sympathy and an enthusiasm which increases until disillusionment frees them.

But praise God, the Spirit continues to work in hearts, turning men to the truth and to the worship of the living Lord. In spite of uneasiness and anxiety because local governments take actions which further bring economic embarrassment and instability, believers are boasting in the Lord, and are determined that nothing shall dampen their faith and zeal as citizens of the kingdom of God.

The last Lord's Day of August was a banner day for the Chinese church in Pnom Penh. Twenty-five converts followed the Lord in baptism. Most of them were young people. Pray for these, that they in turn shall be bold witnesses to their countrymen, persuading them to renounce that which is vain and to enter into vital relationship with the Lord Jesus Christ.

After two years the Chinese church here is still waiting for the government to act upon its application for land on which to erect a suitable house of worship. Meetings are held in cramped, inconvenient quarters in a Chinese schoolroom. At least one hundred persons attend worship services. In an adjoining room one hundred children are being taught in a Sunday school. We marvel at their spirit in enduring such disheartening situations, but again we must admit that they are an admirable, extraordinary people. We believe that better days and greater things are coming to and through the Chinese Christians. Let's keep on praying for them and working together with them for a greater harvest of souls.

A Shining Light

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct and it shall not fail to be illustrious.—C. H. SPURGEON.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mr. and Mrs. Harold M. Collins and sons, Douglas and David, sailed from New York October 20 for Viet Nam, Indo-China. They are members of the Park Street Alliance Church in Peterborough, Ont., Canada. Mr. Collins is a graduate of the Western Canadian Bible Institute. He also served one year as leader of Youth for Christ in Peterborough. They will be stationed at Phanthiet, Central Viet Nam, for language study.

With the Lord

On October 4 *Rev. A. G. Biggins,* San Jose, Calif., went to be with the Lord at the age of sixty-five. He had been an official worker of the Society for twenty-five years. He began his ministry at Clark Mills, N. Y., and also held pastorates in Scranton, South Fork, Oil City, Fayette City and Reynoldsville, Pa. He was forced to retire from a public ministry over seven years ago because of ill health, but he continued a most active prayer ministry.

The funeral was conducted by Rev. H. S. Clingen, pastor of the Neighborhood Church of San Jose. Rev. W. Van Clief Yaggy, District Superintendent, reviewed the ministry of Mr. Biggins. Rev. Roy Petersen, pastor of the Valley Neighborhood Church of San Jose, read the Scripture and offered prayer.

Mr. Biggins is survived by his wife, Mabel, and two sons, Paul, of Menlo Park, Calif., and David, of Porterville.

Marriages

Miss Ardis Whittaker was united in marriage to *Mr. Raymond Zweigart,* in Silverton, Ore., on September 19. Mr. Zweigart is the son of Rev. and Mrs. Clarence W. Zweigart.

The New Generation

To *Rev. and Mrs. Norwood B. Futrell,* Somerset, Pa., a son, Daniel Norwood, on September 23.

Northeast Ohio Women Meet at Alliance

Alliance, Ohio, was the scene of the annual fall rally of the Northeast Ohio women's missionary prayer bands on September 27, when 148 women represented 18 churches in coming together. Mrs. Donald Capps, of India, was the main speaker, using as her theme "The Work of Compassion." Mrs. A. R. Fesmire, who was for many years a missionary to West China, spoke briefly in the afternoon service on the ministry of praying for missions and missionaries. As a special project for the day the group gave $100 to be used in the publication of Sunday school quarterlies in the Marathi language.

Officers elected for the next two years were: Mrs. Irvin SirLouis, Akron, president; Mrs. Irvin Fish, Geneva, vice-president, and Mrs. G. L. Armstrong, Beulah Beach, secretary-treasurer.

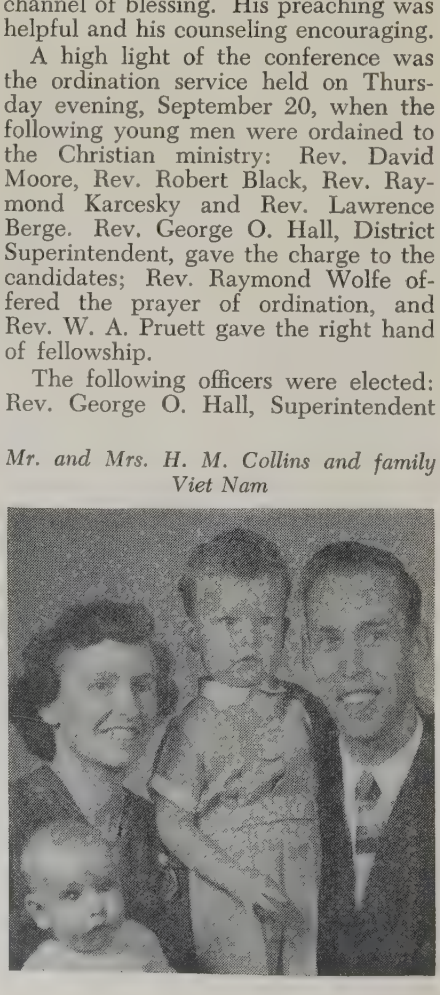
Longview Host to Southwestern Conference

The thirty-second annual District and Prayer Conference of the Southwestern District was held in Longview, Tex., September 18 to 21. A fine spirit of unity and a burden for souls were manifest in the business sessions as well as the public services. Rev. David N. Clark represented the Board of Managers and was used of the Lord as a channel of blessing. His preaching was helpful and his counseling encouraging.

A high light of the conference was the ordination service held on Thursday evening, September 20, when the following young men were ordained to the Christian ministry: Rev. David Moore, Rev. Robert Black, Rev. Raymond Karcesky and Rev. Lawrence Berge. Rev. George O. Hall, District Superintendent, gave the charge to the candidates; Rev. Raymond Wolfe offered the prayer of ordination, and Rev. W. A. Pruett gave the right hand of fellowship.

The following officers were elected: Rev. George O. Hall, Superintendent (three year term); Rev. A. Schellenberg, secretary; Mr. John Scobee, treasurer; Mrs. George O. Hall, District youth and Sunday school secretary; Miss Martha Borland, District headquarters treasurer; Mrs. W. A. Pruett, District prayer band secretary. The following were elected to the executive committee: R. P. Wolfe, R. D. Kenny, W. A. Pruett, M. W. Radcliffe, Marvin Eck, Stanley Focht and Wilmer Heffner. The trustees are Messrs. George Wright, Elmer Brown and J. H. Wright.

Mr. and Mrs. H. M. Collins and family
Viet Nam



Clarksburg Fall Revival Successful

The Christian and Missionary Alliance Church at Clarksburg, W. Va., experienced a gracious outpouring of the Holy Spirit during the revival campaign held September 19 through October 7, with Rev. L. J. Pyne as the evangelist. The Sunday services were moved to the Masonic Temple, near the center of the city, to accommodate the crowds.

Writes the pastor, Rev. R. Maxwell Ayers, "The sound, scriptural preaching of the evangelist was unusually owned of God. Souls were saved, backsliders reclaimed and many entered into the Spirit-filled life." The congregation now plans to conduct the regular Sunday services in the larger auditorium used during the campaign until the building for which they are negotiating is available. The pastor is inaugurating a city-wide, interdenominational Bible class which, together with a daily radio broadcast now in progress, will keep him in contact with the many visitors who attended the special services.

Revival at Tillman, S. C.

The Independent Full Gospel Church of Tillman, S. C., experienced a stirring revival among the believers during services held September 23 to 30 by Rev. Harold G. Johnson, Erie, Pa. One meeting became an extended praise service, so great was the realization of God's presence and power.

Mr. Howard W. Stephens, a member of The Alliance Church of Savannah, Ga., became the pastor of this independent work in 1953. The group has supported Alliance missions since that time. Much progress has been made in the work. The building has been completed and several Sunday school rooms added. Several persons have come to know Christ as Saviour and many have testified of physical healing.

Youth Conference at Portsmouth

The Alliance Tabernacle, Portsmouth, Va., was host to the first district youth leadership conference on October 12 and 13, with nearly one hundred pastors, youth leaders and young people present to acclaim it a big success. Following the recognition of delegates on Friday night, Rev. Weldon Blackford, National Youth Secretary, spoke on "The Spiritual Measure of a Youth

(Continued on page 14)

Sunday

DAILY READING—Acts 8:26-38.
DAILY TEXT—*"He arose and went"* (verse 27).

Above all other lessons the chief lesson of Philip's story is the supreme claim of foreign mission work above all other work, all other claims, all other calls, all other needs; a claim so supreme that Philip was justified in leaving the greatest work of the home field for the sake of a single soul down yonder on the desert way groping in darkness and seeking after God. . . . Philip had been greatly honored of God as a soul-winner and an evangelist. In the city of Samaria he was in the very height of a great revival and thousands were being added to the church. . . . If ever a man could have been excused for staying at home and taking care of an overflowing harvest of souls it was he. . . . In the light of this example, is there anything so important, so supreme, so transcendent, so overshadowing of all obligations, occupations and commissions as the evangelization of the heathen world?—A. B. SIMPSON.

Monday

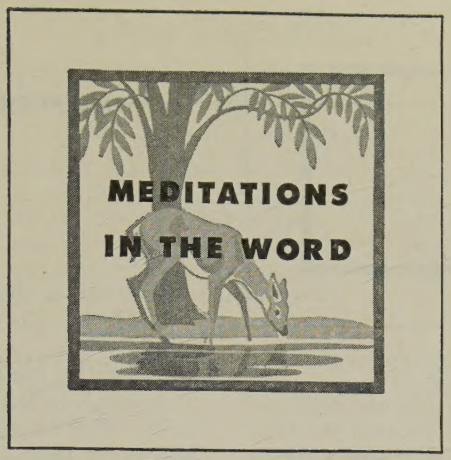
DAILY READING—Psalm 89:1-11.
DAILY TEXT—*"Mercy shall be built up for ever"* (verse 2).

"Forty centuries look down upon you," said Bonaparte to his soldiers, pointing to the pyramids. Compared with the ordinary structure of man, these are immense, massive, enduring. Yet all the monuments of men are built upon leased ground and with borrowed materials. They must vanish away. Another monument is to be reared, a monument to the mercy of God. Nothing less than the entire length and breadth of the earth will suffice for its foundation. Even the sea must be dried up to make room for it. . . . It is the Palace of the Lamb. Its stones are living stones. Its pillars bear the image of Christ in living, breathing characters. Around the gallery of its dome is an inscription, whose every letter is a host of redeemed beings, altogether spelling the sentence, "God so loved the world, that he gave his only begotten Son."—GEORGE BOWEN.

Tuesday

DAILY READING—Matthew 11:20-30.
DAILY TEXT—*"I am meek and lowly in heart"* (verse 29).

If sanctification is so thoroughly exhilarative and renovating, and if it be generally understood to be what it really is, people will be cautious in making the profession. At least, if the profession is falsely made the error will easily be detected. He to whom the grace of sanctification can be truly ascribed is one with Christ—a man meek, contented, benevolent and devoutly acquiescent to whatever bears the stamp of providence—a man who goes hither and thither on errands of



Compiled by EDITH M. BEYERLE

wisdom and mercy without tumult and noise; doing good to others without asking or expecting return; in his spirit, where the Holy Ghost dwells, divinely peaceful because he is in harmony with God. Such a man has a divine seal on his lips, his countenance, his actions, his life.—THOMAS UPHAM.

Wednesday

DAILY READING—Deuteronomy 32:7-18.
DAILY TEXT—*"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him"* (verses 11, 12).

The mother eagle wrecks the nest
To make her fledglings fly;
But watches each, with wings outstretched
And fierce maternal eye;
And swoops if any fail to soar,
And lands them on the crag once more.

So God at times breaks up our nest,
Lest, sunk in slothful ease,
Our soul's wings molt and lose the zest
For battle with the breeze:
But ever waits, with arms of love,
To bear our souls all ills above.
—SELECTED.

Thursday

DAILY READING—Job 5:1-17.
DAILY TEXT—*"Man is born unto trouble, as the sparks fly upward"* (verse 7).

Mary Magdalene had come before day to the tomb. It was empty. Alas, what would she do? Sorrow, disappointment, the abrupt ending of all that was dear, mingled with her tears. When she seemed to face utter frustration Jesus was there. Alive forevermore! Out of the disappointment had come a blessing far greater than she had anticipated. And so, in the providence of God, our disappointments, seemingly overwhelming, are transformed into blessings. There are those who sometimes feel that their whole life has been a series of disappointments. There are failures in business, home disappointments, illness and destitution. And what we love the most seems the first to pass. . . . As a fact, none of us are exempt. And while we cannot admit that God brings suffering and disappointment, He does change that disappointment into a blessing, if we will only permit Him. Under His care none of these bitter experiences is lost.—J. E. SAVAGE.

Friday

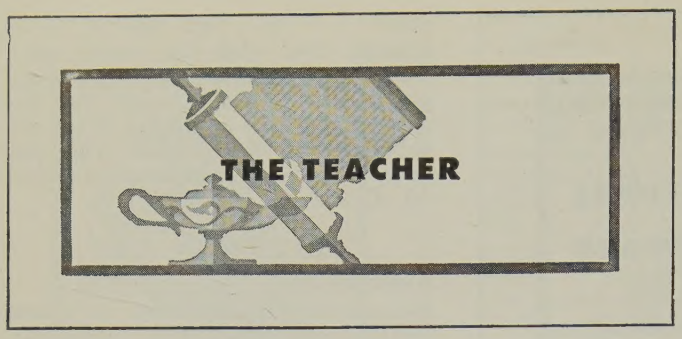
DAILY READING—Exodus 19:9-25.
DAILY TEXT—*"Sanctify them . . . and let them wash their clothes"* (verse 10).

The word "sanctify" is commonly defined as "to set apart," which is true but not all-inclusive, since it also designates a cleansing. Reason alone declares that, since God is holy, anything or anybody set apart for Him must also be holy or sanctified. The passage before us gives the twofold aspect of sanctification, the human and the divine. God, by an act of grace and through the operation of faith, cleanses or sanctifies the individual. That is the divine side. The individual washes his garments. That is the human side, the outworking of that which God has wrought in the heart. It involves confession, necessary restitution and faith. As Israel had to be sanctified and their garments, which had been soiled by the dust, dirt and mud of the wilderness, washed before God could reveal to them the Law and the plan of the Tabernacle, so now lives must be cleansed by an initial act of God and the garments (character) washed before that individual can know much of spiritual truth.—PAMEH.

Saturday

DAILY READING—Revelation 7:9-17.
DAILY TEXT—*"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"* (verse 14).

This is a splendid scriptural illustration of the human side of sanctification. These tribulation saints, as they are commonly called, learned through the fires of suffering and persecution to know the deceitfulness of their own hearts. Their hypocrisy, self-seeking, compromise, selfishness, cowardice and man-fearing spirits will all have been discovered to them as circumstances and trials lay bare the heart motives and intentions. God in grace will have faithfully revealed to them these defects in character, and laboriously these saints will have "washed their robes" by faith in the blood of the Lamb, which washing implies obedience in confession and restitution where necessary. This is true of saints of the present time. Gradual sanctification follows the instantaneous work of grace. And this working out of one's present salvation (cf. Phil. 2:12) is not "of works" but "by grace," since "it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).—PAMEH.



By DON J. KENYON

SUNDAY SCHOOL LESSON—NOVEMBER 18, 1956

The Beatitudes

Matthew 5:1-12

GOLDEN TEXT

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—MATTHEW 5:6.

BACKGROUND AND LESSON ORIENTATION

The Sermon on the Mount was a public manifesto delivered by Jesus Christ to His disciples. It was directed to those followers of Jesus, but both Matthew and Luke indicate that this was not a private ministry intended for their ears only (Matt. 4:25; Luke 6:17-20). He wanted the crowd to hear what the standard of conduct was to be for His servants. He wanted the servants to know that this standard should be maintained before all men. These are more than platitudes. They are more than "a secret of happiness." They are the principles of life and conduct which are born out of union with Deity. Apart from the Holy Spirit who gives them spirit in the believer, they are unexplored territory in the limitless expanse of victorious living. Herein the soul of man finds a reason for being alive.

CONTEXTUAL CONSIDERATIONS

This seems to have been the first of Christ's orderly declara-tions. The Beatitudes are not dispensationally conceived. This is the thematic concept of the kingdom no matter where you find the subjects of the King. In fact, some of the moral giants of the Old Covenant came closer to fulfilling this spiritual ideal than some with the full provision of grace. These principles have been consigned by too many into a comfortable category of a vague millennial tomorrow. Without a doubt Christ wanted them translated into fiery victorious living at once. Pentecost did that for His disciples. So long as the secret of happiness is made some vague theological will-o'-the-wisp, we can go on tolerating the morally degenerate generation we have produced by our compartmentalized thinking on this subject.

SIMPLIFIED OUTLINE

1. *The Teacher, the Pupil, the Method*—Matthew 5:1, 2.

2. *The Manifestation of Inwardness*—Matthew 5:3-10.

3. *The Fellowship of Suffering*—Matthew 5:11, 12.

KEY WORD ANALYSIS

"Blessed"—*makarios* (5:3, etc.). This word has been corrupted by etymological degeneration. Jesus was not talking merely of happiness. Many of these issues do not create a state of happiness. Happiness is grounded in the things that happen. Blessedness is a state of *being*—irrevocably being—in union with Jesus Christ. The most blessed people on earth are to be hun-gry-spirited, mourners, meek, thirsty individuals who find the answer to life, as it inevitably is, in Christ. By using this word Christ gets us to evaluate our relationship to the earth with view to heaven. Human values are therefore relative. Blessed is the man who discovers this before he ruins his life and the lives of others.

COMMENTARY ON THE PRINTED TEXT

1. *The Teacher, the Pupil, the Method* (Matt. 5:1, 2).

The Beatitudes are meaningless apart from the Master who taught them. They are the declaration of the Incarnate God. The teaching of these principles constituted a spiritual invasion into an immoral world. All the nice things that have been said about Jesus are pure sentimentality unless the speaker recognizes Him as the Son of God.

The students in this case are human beings who make claim by faith to being indwelt by the Spirit of God. Such a claim implies a manifestation. Therefore these are principles which a man may not even intelligently discuss apart from the Person who gives them meaning.

There is no sphere in which man has displayed more consummate stupidity than in his discussion of moral philosophy. If it is unrelated to Jesus Christ and not energized by the ethical power of the Holy Spirit, it has no breath, no life. Men continue to deal in pious drivel about the moral philosophy of Christ. While they do it they fall into one of two categories: (1) regarding it, with Nietzsche, as a "slave morality"; (2) consigning it carelessly to a vague "future morality." Jesus taught it as neither.

2. *The Manifestation of Inwardness* (Matt. 5:3-10).

Some of the promises connected with this blessedness are concurrent (3, 10); some are conditional (4, 6, 7, 9); others are definitely future (5, 8, 12). Faith is required; hope is enjoined; loving obedience is prompted, but in all cases the blessedness is a current commodity. In all cases the spirit is inwardness manifested. These are qualities unlegislated and against which there can be no legislation.

3. *The Fellowship of Suffering* (Matt. 5:11, 12).

Note the change in the personal pronoun. The statements are universally applicable to anyone who makes them so, whereas the disciples who have already been chosen by Christ (John 15:16) are already ordained to the fellowship of Christ's sufferings (Matt. 20:23a). Such blessedness lies in the union already established.

Thus the sufferings would not be unrelated to their union with Him ("for my sake," v. 11). Such suffering makes them members of a great community ("prophets . . . before you"). Paul recognized this fellowship and taught that it was to be expected in the outliving of the union with Christ (Rom. 8:17). In Philippians 3:10 he gives us the term which has been borrowed to head this division.

It becomes obvious as one grasps the spirit of this teaching that it is "impractical in our day" only because we do not make it practical. A man must be in Christ to manifest it; he must obey Christ to maintain it. Our wonder at the saintliness of men of other ages should cause us to examine the fallacy of our concept of Christian ethics. We explain away our saintliness. It is easier than paying the price of the fellowship.

HELPFUL HINTS FOR LESSON PREPARATION

(1) Get a copy of the "Communist Manifesto" from your local library. Compare it with the Sermon on the Mount. The devil can be a clever imitator. That to which a man pledges his allegiance will decree the nature of his "slavery." (2) Keep before your class that we are "children of the kingdom." Christian morality is never postponed to the millennium. This age is the scene of your redemption.

THE ALLIANCE FAMILY

(Continued from page 12)

Organization," emphasizing ten practical points of measurement. Mr. and Mrs. Blackford also presented an interesting musical program. Mr. Pat Morgan led a spirited song service and Rev. Clifford E. Harrod, District Youth Secretary, brought a brief message regarding plans for 1957. Rev. Andrew Berkner, host pastor, was chairman.

The program on Saturday morning consisted of two seminar periods, with each delegate attending a chosen class: "Youth Leadership," taught by Mr. Blackford; "Youth Programs," directed by Rev. Eugene Garrick; "Youth Problems," led by Mr. Dick Woodward, and "Youth Takes a Stand," taught by Mr. Harrod. The four seminar leaders then became a panel of "experts" in conducting an open forum on matters pertaining to youth work in the local church. Rev. John Dittmar, of Durham, N. C., acted as moderator for this interesting and lively feature.

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Local Conventions

★ ★ ★ ★ ★

Convening November 11-18

Sending missionaries to the foreign field is not alone a matter of making regular contributions to their support. A knowledge of their labors is also essential. Missionary conventions provide the best means of acquiring this knowledge.

New England District

Bridgeport, Conn. .....November 11-18
Stratford, Conn. .....November 11-18

Eastern District

Shippensburg, Pa. .....November 11-18
Frederick, Md. .....November 11-14
Mount Vernon, Pa. .....November 11-14
Hagerstown, Md. .....November 15-18
Chambersburg, Pa. ....November 15-18

Central District

Flushing, Ohio .....November 12-18
Weirton, W. Va. .....November 15-18
Greenville, Ohio .....November 12-18
Richmond, Ind. .....November 15-18
Hamilton, Ohio .....November 12-18
Dayton, Ohio
(Burns Avenue) ....November 12-18

South Pacific District

El Monte, Calif. .....November 13-18
Pasadena, Calif.
(Sunset) .....November 13-18

Eastern and Central Canadian District

Toronto, Ont.
(Yonge St.) .....November 11-18

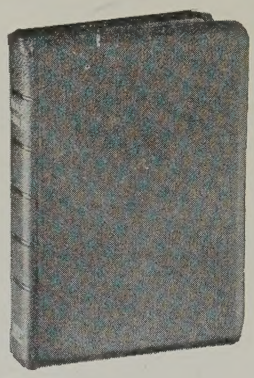
Western Canadian District

Medicine Hat, Alta. ....November 12-18
Lethbridge, Alta. .....November 12-18
Vantage, Sask. ..November 12-14 and 18
Assiniboia, Sask. .....November 15-18

Lord of the worlds above,
How pleasant and how fair
The dwellings of Thy love,
Thine earthly temples are!
To Thine abode
My heart aspires,
With warm desires
To see my God.

—ISAAC WATTS.

How well do you know your Bible?



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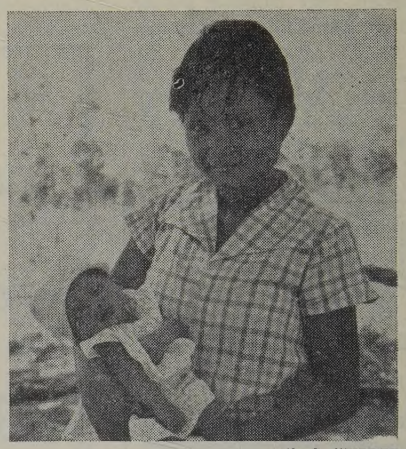
Heathenism Has No Strings on Them

CUSTOM requires that babies born in the village of Huay Ra Hut, East Thailand, have strings tied about their wrists to keep evil spirits away. A Buddhist priest or a spirit man must perform this rite.

Christian parents, having broken all ties with spirit worship, do not want these strings on their babies. Refusal to conform with custom brings reproach, and facing the anger of relatives takes courage.

Mr. Khum Ma and his wife had been married four years before a child was born to them. This baby boy was an answer to their prayers. Three years before this Mr. Khum Ma had heard the gospel and was converted. He has leprosy but so great was the joy in his heart because of his new life in Christ, he immediately began talking about it to everyone he knew, exhorting them also to believe. He would pray for their healing if they were sick. In one instance when his sister was seized with a coughing spell which lasted nearly an hour, he was asked to come. So violent was her coughing and the choking that accompanied it that the family was sure it was caused by an evil spirit. Nothing they could do brought any relief. When Khum Ma laid hands on her and prayed in the name of Jesus she stopped coughing and went to sleep.



N. C. WEBBER

Khum Ma's wife and baby

Several months after his conversion Khum Ma still suffered ridicule from his wife. She had no sympathy for his embracing this new religion. But as she observed his life she became convinced that this was what she needed. To his joy she yielded her life to the Lord.

In all the villages of that area there is no happier family than this one. The blighting disease of leprosy cannot dim their joy for their hope is not in things of this earth but in the eternal God.

Missionaries in Thailand treat leprous patients in their home villages and have won many of them to the Lord. As in the case of Khum Ma and his wife, some of them become effective witnesses among their own people. May the compassion Christ has for those so afflicted prompt His people to prevail in prayer that they shall be cleansed in both body and soul.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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